

dout of France was expected to come unto the Parlia. with propositions of peace according to the Letter of the Earle of *Forth* unto His Excellencie the Earle of *Essex*: Yet to tellie how ready they are to take hold of any occasion to procure and obtaine peace with truth, They this day debated upon the former Articles not in relation to the Dutch Ambassadors but to the Committee of both Kingdoms, wherein (this day) they passed from the tenth Article to the fifteenth with full assent. And such is their Care for their parts to remove all obstructions that have withheld so great a blessing from us, that no doubt but the fruits of their Counsailes and inducours will speedily be made apparent to the generall good and satisfaction of the Kingdome.

The Field Newes.

Captaine *Browne Bushell* is close prisoner in the Low-Countries; Master *Bainham* who was in good hope to procure his enlargment, is now almost in a lost condition, and is like to be condemned unto prison as well as he. I should heere recite unto you the Letter which hee wrote unto His Excellencie the Marquis of *New-Castle*, which was taken in the Ship which designed for Newcastle, was lately brought to Scarborough, but having no roome to insert it heere, I will reserve it to the next.

You heard before of the brave service of the Earle of *Denbighs* Souldiers. In the same manner Colonell *Rossiter* belonging to the Army of the Earle of *Manchester* being set upon by some of the Cavalry that issued forth from Belvoir Castle he most manfully made the incounter good, and routed the Enemy, and tooke many of them prisoners.

The Dutch Ambassadors desired the Parliament to stop for a while the sale of the Merchandize which was in the Ship called the *Tyger*, untill they had received more full information of it. To this the House presently accorded, and a set time is given them to consider further of it. Which is *August* the

The Earle of *Essex* advancing towards *Plymouth*, the Enemy presently retired and there was surrendred into his possession for the use of the King and Parliament.

Mount-Stamford, Plimpton, Salt-Ash, and Sir Richard Grenvilles House.

This is that Sir *Richard Grenville* who by the Parliament for his Apostacie is made infamous to all posterity. In his House was found much treasure, great store of Plate, and very rich movablees: in *Mount-Stamford*, there was taken foure peeces of Ordnance, and in *Plimpton* eight. Sir *Richard Grenville* was beaten from *Newbridge*, which is the passage into *Cornwall* with great losse of his Men, and after a hot encounter his Excellencie the Earle of *Essex* became Master of it, having also lost some Men in the purchase.

The King we understand was lately at *Excester*, and it is conceived that *Pr. Maurice*, and Sir *Richard Grenville* are come there unto him, and have united their Forces all into one body. It appears His Majesty endeavours to hinder His Excellencies passage in his returne, but his Excellencie doubteth not but he shall be able at his pleasure to make good his way through them. In the meantime he hath relieved *Plymouth*, which was before blocked up by *Pr. Maurice*, and by *Grenvilles* forces. And there are two thousand and five hundred Horse, and Foot of the Garison of *Plymouth* now in the field with his Excellencie.

We this day understood that Prince *Rupert* is in *Chester*. It is reported that Sir *Thomas Middleton* and Sir *William Brereton* having marched into *Lancashire* have violently and unexpectedly fallen upon the Reare of his Army, and have taken and slaine nine hundred of his Men, and a hundred of the Lord *Pereys* Regiment, but you must consider that I deliver not this as an absolute truth, but as a report that is current in all mouthes, and letters are every day expected to confirme it. It is reported also that nine lusty ships of the Enemy are driven into *Portsmouth*.

This is Printed according to Order.

There were never so many letters at one time

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THE NUT-CRACKER

Crackt by the Nutt,

And the Bakers cake starke Dow:

Being the Vindication of honest men, from
The scandalous aspersions of Thomas Bakewell the Baker in hang-
ing-sword Court nere Fleetstreete Conduite.

Thomas Bakewell, heretofore a Baker,
Yet now through want is turnd a Nut-crack maker;
Who for abusing much the word of God,
Without repentance cannot escape his rod:
Whose want is not of money nor of learning,
But poore soule 'tis of spirituall discerning.

AS

You may see in his learned book called the confutation
of the Anabaptists, with a Nut-cracker.

THE

Which is Crackt by the Nutt against whom it was made, who admonisheth
Bakewell to turne to his old trade of Baking again; and mend his manners
therein: lest his false Wayte cause that trade to fail, as his writing lyes
hath spoiled his Poetrie, in the which he abuseth the Word of God,
to proove his lyes; As also he belyeth the Licencer, to Au-
thorize his book, who denying the same saith he never
saw it till he saw it in Print on the Exchange.

THUS

In this following Discourse you shall see the slanderous lyer
found out: The fool answered according to his foo-
lishnesse, and the Bakers Cake starke dow:

By Thomas Nutt.

August 3rd

LONDON:

Printed, in the Yeare, MDCXLIV.

TO THE READER.

Gentle Reader if you desire to see his learned booke, called the confutation of Anabaptists with a Nutcracker, wherein he, as his Father, being a lye from the beginning, Job. 8. 44.

He teacheth those to be the despisers of government, who most earnestly long and pray for more strict execution of justice therein, & in the mean time himself so resisting the Government of God and good Laws, that his heart and brain, his hand and pen, not only unchristianly but also unchristly plotteth mischief and setteth abroad lyes. And judge which is easiest numbered, the offences which his bread wants of weight, or the lies printed in his booke, of which whosoever will have a batch, let them enquire for Mr. Bakewell in hanging sword Court neere Fleetstreet Conduite, where I thinke you may have his booke of lies, but first read over this following discourse and see if I doe not slander him with the truth. And perswade him if he hath done or written truth that he would come to the light, that his deeds may be made manifest, that they are wrought in God, Jo. 3. 21. and mine if it be false by the light will be reprov'd and so let the evill doer undergoe the blame, either before honest men, godly Magistrates or Parliament, which he please, and if either in my Preface or following matter, it shall appear I have wronged him, I will acknowledge it, and to my power give him satisfaction. (Thomas Nutt in Angol ally in Whitechappel, who in regard of my selfe although he libels against me and my booke, would not answer him, but being against God and his people, although not worth the answering, yet I cannot forbear, but must answer a foole according to his foolishnesse, least he be wise in his own conceit. Thus if I reprove a scorne he will hate me, but if a wise man hee will love me. Pro. 9. 8.

Bakewell heretofore a baker, and now turned Nut-crack maker,
Blaspheming the word of God in his Nutcrack,
Must feelee his heavie rod upon his back,
As Solomon saith, A whip for the horse and a bridle for the asse, and
a rod for the fooles back.



The

**The Nutcracker crackt by the Nutt, being
the vindication of honest men
against private aspersions.**

Although the people of God are commanded to render to no man evill for evill nor rebuke for rebuke, nor to revenge themselves, nor be overcome of evill, but to overcome evill with good, and although *Solomon* saith answer not a foole according to his foolishnesse least thou be like him, yet hee saith again answer a foole according to his foolishnesse least he be wise in his own conceit, and for as much as he saith, hee that is wise in his own conceit there is more hope of a Foole then of him, and again, a foole is wiser in his own eyes then seven men that can render a reason, & again seeing the natural man discerneth not the things that are of God, they being spiritually discerned. 1 Cor. 2. 14 And seeing I must answer a foole according to his foolishnesse, least he be wise in his own conceit. I must herein endeavour to walke circumspectly and overcome thy evill with good.

And yet as *Paul* saith, 1 Tim. 5. 20. *Them that sinne rebuke before all: that others may fear.*

I am I confesse naturally apt to answer thee with scoffs for thy reproaches wherewith thou hast reproached God which are fallen upon me. But I say to thee as *Michael* the Arch Angell to Satan, *The Lord rebuke thee*, so say I to thee which art in this action, his Sonne the Lord rebuke thee, for Christ denominates the children of the devill by doing his lusts, which was these two, first a murtherer, 2. a lyer, John 8 44. and *Paul* calleth *Elimas* the childe of the devill because hee perverted the strait way of the Lord, as thou here by lying doest in the title of thy booke. For thou bringest the word of God to maintain thy ly, for thou callest part of thy booke a Nut cracker for an unnaturall Nutt, whose shell (thou saist) is as hard as the scales of *Leviathan*, and the kernel of his heart as hard as the nether milstone I prayt hee *Bakewell* didst thou ever see my face, or seek to enforme me, if not, how

impudent is this ly of thine, which thou blasphemously bringest the sacred Word of God to prove, *Iob. 41. 15, 24.* See I pray thee if that prove thy affirmation, if not, confesse thy ly and bee ashamed of it.

And further, I say if by Anabaptists thou meanest Antebaptists, that is, opposers of the Baptisme of the Gospell, let all judge whether thou be not the man for thou maintaining the sprinke'ing of infants, without any warrant from the Law or Gospell to be the Ordinance of Christ, and neglect the dipping beleevvers, held out in the whole Tenour of the Gospell, peculiarly to be the alone Ordinance of Christ, and to keepe the poore people in ignorance, the Priests being the translators of the Bible, where they should have set the English word Dip, that all might understand, they have set the Greeke word Baptize, that so they keeping the people ignorant might sprinkle infants, pretending it the Ordinance of Christ without any Scripture to prove the same, and being ashamed of the name due to your practise, namely antebaptists, you cast the aspersion of that name upon them that practise the dipping beleevvers according to the Ordinance of Christ in the teanour of the Gospell, as a cunning thiefe being pursued, cry eth among others, stop thiefe, stop thiefe, to cause the people not to suspect him.

And further, for as much as thou hast not one word of God to beare thee out, judge thy self, if thou be not exceeding audacious to say that thou hast fully answered in this they libellous booke whatsoever is or can bee said against it.

So that you conceive although God doth not shew mecanick fooles his misteries, as you say my booke teacheth, yet mecanick wisemen, such as your selfe, he doth, and that in such sort as none can after argue against it but he is already answered. Now I shall without scoffing or deriding thee, as a man who art a wise man or else thou art deceived, but I think few else judge thee so, and pittying thee as considering thee a poor ignorant selfe-conceited man. *Yet I must not hate thee in my heart, but I must reprove thee, Deut. 19. And that before all that others my fear. 1 Tim. 5. 20.* but any thing thou hast done against me, the Lord lay it not to thy charge, *Act. 7.*

First, thou falsly saist I am an Anabaptist, and so as I said before, the Thiefe cry stop thiefe: and secondly, thou saist, that thou supposest me to be the son of the old Mouse-catcher, who some yeers since erie! Mouse traps: Doe not thine owne conscience give thee the lie, for if thou doest not suppose, so art thou not a liar, and of thy father ther, the Devill, as aforesaid. And thirdly, thou saist, I profered ten pounds

pounds to be Hangman, hath thy father aforesaid prevailed with thee
so to byely me and my Father, whom thou never knewst, who neither
of us ever attempted to be hangman, no, nor to make a Pillorie for
Bakewell the false baker:

Again, thou saist, that having but little trading for my Axe; I use
it to cut off men in bodies politicke: What more lies yet? I confesse,
thou mightest not lie so willingly as before, for I instanced indeed in
bodies politick for illustration: but thou mayst see that I conclude,
that our Saviour speaks there of a spirituall bodie, or Church, of vi-
sible Saints, or such as visibly appeared so to be, which he owns for his
visible Church, and searcheth the heart himself.

Again, thou saist, I dare not tell what the offence is, lest I should
be hanged, see thou wilt imagine lies rather then thou wilt be out of
the exercise of them: whereas the Reader may see I did but suppose
such a thing for illustration, as in the *Offending Eye*, pag. 25.

Again, as never wearie of lying, thou saist, that for his being a Ma-
gistrate, that offending the Anabaptists, is that for which I would
have him cut off: although he were faithfull to King and State, the
which I and those whom thou Antebaptist reproachfully callest Ana-
baptists, do utterly denie and abhorre; and do heartily desire the exe-
cution of all civill Laws established by the Word of God, and grieve
that the good Laws of *England* are no better executed. And thou
further saist, that I think Magistrates ought to be cut off for maintain-
ing the Wars, wherein both Parliament and Magistrates will con-
demne thee for a liar, who know that I have used my utmost endea-
vours to further their designs, but indeed, with desire of as much
spare of blood as might lawfully be.

Then thou chargest me that I say that the members of the mysti-
call bodie whereof I used not the phrase must be cut off, but I shew
not the offence, wherefore I answer thee, poore ignorant soule, that if
thou knewest what it were to be a member of a Church of Christ,
thou wouldest know that owning and maintaining any sin against
God is offence to his true Church, and to every true living member
in it. And whereas thou saist that I would have them cut off for every
sin. I answer, the Churches of Christs dare not cut off any member
till they appear to be such as Christ would have to be cut off, name-
ly rotten or unsound ones: which the wilfull owning any known
sin against admonition, denominates any to be. And whereas thou
saist thou wilt take the hammer of Gods Word, and so it may
and give a further taste of the devillish kernell that is in me, poore
soule, if the Lord would please to make thee an instrument in his

hand, to discover to me that devilishnesse that is in mee, which yet I see not, I hope I should thankfully take notice of my sin, and praise him for thee as his instrument, but poore heart thou knowest not yet how to handle that hammer to break thine own heart, if thou canst cast the beame, or if but a moat out of thine eye, thou shalt see the clearer to help thy brother, *Mat. 7. 3*. And whereas thou demandest of me, if the not cutting off a member from the visible bodie or Church, cause the body to bee cast into hell. Judge you whether if a foot that carrieth the bodie, or a hand that draws or drives, or an eye that directs the bodie thitherward if it be not cut off, will not bring it thither. Again, thou saist, that if Christ were on earth again, I would be offended at him, for many were offended at him, it is true, and thou poore soul art offended at him, and opposest his way as truly as *Paul* did when he was going to *Damascus*, although thou thinkest not so, The Lord, if it be his will, shew thee himselfe as he did to him. Then thou affirmest, that the meaning of cutting off a member, is the cutting off the corruption of the members: then I conceive, it would be said, Wash or cleanse thy members, as else where, cleanse your selves from all filthinesse of flesh and spirit. *2 Cor. 7. 1*. *Gods but I should*

But thou affirmest, that if wee cannot cut off lusts without the members, we must cut off the member, and saist we shall have it at the Resurrection. I pray thee doth not the Apostles say, No man ever hated his own flesh but nourished it, and whereas thou saist we should be as much offended with the evill of sin, that is in the eye, as the evill of pain in the tooth: I pray thee consider, doth not Christ say that from within, namely, from the heart, comes evill thoughts and lusts, and so do not the heart employ the eie, the tongue, the eare, the hand, and all to serve its turn. And so as our Saviour saith, An evill man out of the evill treasury of his heart, bringeth forth evill things: he doth not say, Out of the evill treasure of his eie, or hand, or foot, but of his heart, and marke thy absurdity, which poore soule thou canst not see: Thou saist when all means is used, & our eie, hand or foot will not be reclaimed: we must cut them off, or pluck them out rather then employ them to our eternall ruine of bodie and soul. Marke, you said even now, if wee could not reclaime them, and now yee say wee employ them, then if the fountain fill the channels will it find faule, and cut them off for running, when being filled from it, they cannot cease running: so if the heart employ the eie, hand, and foot, and enforce their acting, and without it they act no good or evill, will or can the heart,

Gods but I should
A

heart cut them off for obeying its command. Again, thou, as never weary of thy lying, chargest me that I say to Christ, if thy hand, foot, or eye offend thee, do so and so; whereas there is not such a word in my book. Again, where as thou blinde soul saist, I speak of two eyes, two hands, & two feet in his mysticall bodie, and carnally aske which is the right eye, or the right hand, I answer thee, pittying thy ignorance, though a body politicke loose half the members, it is a whole body still: As the Corporation of *London*, if there were a 1000 members more it were but a body: so if it loose 2000, it is a compleat body still: although if many of them taken away were eminent, it would seem as a maimed body in comparison of what it was before. And whereas thou saist, that all the brains in the *Narr*, knows not how to answer thee; I answer, if he do know, no thank to him: but whereas thou speakest of two eyes in a Church, and saist if one offend and be excommunicate, and the other die in the mean time, that so it leave all blinde. I answer thy carnall objection thus: that in a body politicke, every member in a greater or lesser measure should execute the office of the eye, hand and foot, and of every other member for the good of the body ye may all prophesie one by one that all may learn and all may be comforted, 1 Cor. 14. and so ought all to bee helpfull to the body, although the bodie may especially chuse those best gifted. Then thou saist, Well thus you see that Christ here speaketh of our naturall members but dost thou judge so, or thinke that any that have any spirituall knowledge of God do judge it so: surely if thou dost it, is because thou fearest not God, for he revealeth his secrets to them that fear him, *Pf. 25. 14.* Again, thou saist, that a man in grace must needs grieve to see his members act sin, I aske thee, whether the heart or some other part of the body it be that grieves for those actions of the eye, hand, or foot, if it be the heart: consider I pray thee, do that grieve that its servants do its will, for from it they speak, look, & act: And whereas thou saist that the Word if, is not a word of diffidence, where it is said? If God be God follow him, I say so also, and never said against it, yet I do say, it implies if he be not God, do not follow him, and so of the rest, thou bringest for that purpose. And whereas thou saist, we should binde our eyes, hands & feet with the cords of a Covenant, and then instancest, *Iob 31. 1.* and saist, *Iob made a covenant with his eyes not to look on a maid*: whereas hee saith no such thing, but saith; *I made covenant with mine eyes, why then should I think upon a maid.* Whence I infer, that through grace, he having resolved against acting sin, through the strength given him of God, he is now grieved with himself: and implore strength from God against the first thoughts and motions thereunto. And thus I conceive, he intends, I am by grace resolved not to commit a lustfull action with; nor cast a lustfull look on a woman: but then why am I yet troubled with the first motions and thoughts of it; Lord help me against them also, and speaks not of, nor intends any other covenant, as if the heart and the members were at one time different one from the other: for then that body were divided against it self; and so as a Kingdome divided could not stand, *Mat. 12. 25.* & so there needs no tying together with the cords of a Covenant, as you affirme. Then, as never weary of lying: thou saist that my exposition is that the eye there intended, is the Minister, I answer, so it is? But thou saist, I say, if he be blinde, all the Annabaptists are blinde also, whereas I say no such thing: but if he be an hereticall wicked

man,

man, and they walk by his light, they namely, every man and woman of that body walking by the light of their wicked eye or Minister, which is darknes, they namely, all the body or Church will be full of darknes, Mat. 6. 23. and except they obey God in plucking out this wicked eye, they are not his true Disciples, but seeming so, and so they being blinde, are led by their blinde eye, or Minister, till *both fall into the ditch*, namely Hell: Again, to leave many of thy ignorant foolish errationall reasonings, because answering a fool according to all his foolishnesse were to be like him; which were to make my book tedious as thine is, but now another palpable lye, as the thief crying stop thief, thou fatherest upon me, as any that will be pleased to read my book, called *the offending eye, hand and foot*, which they may have for a penny, being that which thou opposest, may see. But to returne to another lye of thine, that it seemes cannot refrain lying thou saist, I flatly contradict Christ, saying, that I say, that the taking away of corruptions; wounds the man, which is the exposition of thy blinde guides whom thou so adorest, and that the reader may know thy lying and falsehood; I will quote the pages in my book which thou opposest: this thy last lie may be found in pag. 21. of my book called *The offending eye, hand and foot*: Again, thou askest how I will conster the two hands, two feet, or two eyes of the visible body of Christ, for that is my term, not mysticall as thou falsely affirmest, thus I answer that it is Christs comparison taken from a naturall body that hath but two of each of those members, and therefore he speakes so of them in the name of 2 of each of those members, but you see in civill bodies politique, as in this City there is every yeere a new hand of power, nomely, a L. Major, so alwaies in bodies politicke, either spirituall or temporall, though many be cut off by death or otherwise, yet there are more to come in their places by order of the surviving or living members: but poore soule thou having not received the love of the tryth; but rejected it, Christs words are given to thee yet in parables, that hearing thou understandest not, and seeing thou perceivest not, the Lord open thy spirituall eyes and eares, and give thee unnerstanding what his Spirituall body is; and make thee a true spirituall member thereof, for his glory and thy comfort.

After this thou falsely taxest me to say, that your Ministers have no faith, which I deny, but do say they are not faithfull Ministers, by verue of any thing they had from the unpurged fountaines of the Universities. Then you come to prove yours the Ministers of Christ, and you begin to shew that he received his ministry of his Father. And the Apostles delivered what they received of Christ in his power and way, which we grant, and them we own for his Ministers, but as the Devill said, *Iesus we know, and Paul we know, but who are ye*, so Christ we acknowledge, and the Apostles we acknowledge; but who are your Ministers, if you or they can prove themselves the Ministers of Christ, we will thankfully hear and joyfully embrace them. Again, you say, if your Ministers build their doctrines upon the Apostles and Prophets, without addition or detraction: the Gospell will remain in its integrity. Alas, silly creature can any thing destroy the integritie of the Gaspell. Wherefore break off thy blasphemies, and intreat God with *Simon Magus*; if it be possible, the thoughts of thy heart may be forgiven thee, which my soul humbly entreats the Lord to do for thee, for his glory and thy comfort. Farewell.

FINIS.

A Perfect Diurnall

OF SOME
P A S S A G E S
IN
P A R L I A M E N T,
And from other parts of this Kingdome?

P.P. London.
K. will no 2.

From Munday the 29. of July, till Munday the 5th. of Aug. 1644.

Collected for the satisfaction of such as desire to be truly informed.

Printed for Francis Coles, and Laurence Blakelock, and are to be sold
at their Shops in the Old-Baily, and at Temple-Bar.

Munday the 29. of July.



The Parliament this day according to their wonted Care, never failing to reward and support those, whose imployment and trust in the publique service, justly calls for it, tooke speciall order for sufficient provisions to bee forthwith made for the three Northerne Armies, whose late successfull Atchievements challengeth not onely our best wishes, but best succours, and Encouragements.

The like care was also taken for the continued supply of the English and Scottish Forces in Ireland, and the propositions from the said Protestant Forces, for their better Accommodation, of Pay, and supply of Armes and Ammunition, was cal-

led for read and debated by the Commons the second time, and afterwards recommit-
red according to the accustomed way of Parliamentary proceedings, and will un-
doubtedly receive a speedy dispatch, as the importance of the matter requires; It
was likewise certified (for our better encouragement, to contribute all speedy as-
sistance to those distressed Protestants) with how much freeness, and Alacrity they
have all joynd with these other Kingdomes of England and Scotland, in the solemn
League and Covenant and are resolved to spend their dearest blood in defence thereof
Maugre the fury of the blood thirstie Rebels who the better to engage that party to
their compliance use all means to impose upon them an unconscionable Oath against
the Covenant to this effect.

Excellent
newes from
Ireland, the L.
Inchequin,
L. Brobole, &
Brochet, with
13000. men
in Munster,
disclaiming the
Cessation with
the Rebels are
now in Armes
for the Parlia-
ment, Tough-
all Kingsale,
and divers
other Gari-
sons lately re-
gained.

The Lord
Generalls
late Admira-
ble successes in
the West fully
related the
last news from
the Northern
Armies with a
relation of a
late excellent
exploit per-
formed by Sir
John Gell a-
gainst Col.
Hastings, and
other forces
at Burton up-
on Trent.